Millennial Star

Vol. 105. No. 7 Thursday, February 18, 1943

Read the Millennial Star thoughtfully and you will find in this and in the future issues an answer to your problems, desires and hopes.

The Millennial Star is a religious magazine, an organ of the Church in the British Mission, prepared with thought, effort and prayer, to teach, inspire and guide every Latter-day Saint and friend of the Church to a better and fuller life here and hereafter.

POETRY

GOD'S GIFT—TIME

"With every rising of the sun
Think of your life as just begun.

The past has cancelled and buried deep
All yesterdays. There let them sleep.

Concern yourself with but today;
Grasp it, and teach it to obey

Your will and plan. Since time began
Today has been the friend of man.

You and today! A soul sublime
And the great heritage of time.

With God Himself to bind the twain,
Go forth, young man, attain, attain!

THOUGHT FOR THE WEEK:

He who reigns within himself, and rules passions, desires, and fears, is more than a king. —Milton.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

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And it came to pass after we had all gone down into the ship, and taken with us our provisions and things that had been commanded us, we did put forth into the sea and were driven forth before the wind towards the promised land.

—*Book of Mormon, 1 Nephi, 18:8.*

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Consider the many idle words which have come out of our mouths! What a revelation of thoughtlessness, vanity, envy, irreverence, impatience, anger, uncharitableness and selfishness they have been. Do not these betoken how much evil there is in us? Slang phrases and the loud, hollow, mocking laugh, certainly bespeak a vacant mind, and the Lord says it is sin, and commands His servants not to indulge in it.

—Lillywhite.

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THIS WEEK'S COVER:

Numerous stories are told of the Mormon pioneers who suffered hardship and danger in their epic journey across the wild plains of mid-western America, in search of their promised land.

This week, however, we commence a new serial story by Paul Bailey which tells of a small company of pioneers from the eastern states, who left New York in 1846. Amid scenes like the one depicted here by Leo J. Fairbanks, they left their homes, and led by an intrepid young Mormon named Sam Brannan, sailed round Cape Horn and settled in California. (See page 101.)

George F. Richards

OUR ASPIRATIONS AND COVENANTS

By George F. Richards,
of the Council of the Twelve.

Delivered at the Saturday Evening Session of the 113th Semi-annual General Conference, October 3, 1942, in the Tabernacle.

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WHILE sitting here upon the stand, realising that I might be called upon to speak, I have wondered what I might be able to say that would be germane to this occasion, something in which we might all be interested and possibly be profited. I have come to this conclusion, brethren, that every one of us is a candidate for the blessings of eternal life and exaltation, and that nothing short of a fullness of glory will satisfy us after this life. That suggests that we have something to do while we live here upon the earth and should not forget the purpose of our being here—the goal of our existence and that which we desire to attain. And if we attain eternal life, brethren of the Priesthood, it will be through the Church and the gospel of Jesus Christ with the Holy Priesthood.

The Saviour said to Nicodemus, a ruler of the Jews, "Except a man be born of the water and of the Spirit, he cannot enter the kingdom of God." We are all on common ground again in that we have, all of us, been born again of the water and of the spirit and have entered the kingdom of God on earth and have received our membership in this way. Where we have received blessings of this character from the Lord, the saving ordinances of the gospel, there is always a covenant of faithfulness attached. And so we might ask what is the covenant that we have entered into in receiving the gospel. I can say for myself when I received baptism I was placed under a covenant that I would henceforth keep the commandments of God as fast as they are made known unto me. This was done with uplifted hand before God, angels, and witnesses present.

I do not know to what extent that practice obtained in the Church or how long since it obtained in that particular ward where I was born and where I was baptised, but I have reached this conclusion, brethren, that every person that has been baptised into this Church has received this covenant, or has made this covenant, if not verbally, the very fact of accepting the gospel through baptism, and confirmation, has made this covenant. That responsibility rests upon every member of the Church. We hear people, sometimes, in praying, ask the Lord to help us to keep the covenants that we have made at the waters of baptism. I know of no other covenant that we have made in entering the Church through baptism, and that is very important, brethren. The gospel, with our membership in the Church and kingdom of God here on earth, is one of the greatest blessings that our Father in heaven has to give, and necessarily a solemn covenant

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Joseph Fielding Smith

To Be Called THE SONS OF GOD

By Joseph Fielding Smith,

Of the Council of the Twelve.

Delivered at the Saturday Morning Session of the 113th Semi-annual General Conference, October 3, 1942, in the Tabernacle.

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FIRST, I wish to endorse all that has taken place and all that we have heard this morning.

We have here assembled in this important historic building the leading men who hold the Priesthood who have been called to great responsibility. Never before in the history of the Church has the responsibility which has been given to the Priesthood been more necessary of fulfilment than today. Never before have we been under greater obligation to serve the Lord and keep His commandments, and magnify the callings which have been assigned to us.

The world today is torn asunder. Evil is rampant upon the face of the earth. The members of the Church need to be humble and prayerful and diligent. We who have been called to these positions in the Priesthood have that responsibility upon our shoulders to teach and direct the members of the Church in righteousness. I would like to read the words of John as found in the third chapter of the First Epistle of John:

"Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. Therefore, the world knoweth us not, because it knoweth Him not. Beloved, now we are the sons of God, but it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is, and every man that hath this hope in Him purifieth himself even as He is pure."

John was speaking to the men who held the Priesthood. He calls them the sons of God. We are the sons of God. That same divine authority has been bestowed upon us. We, too, in this day should be just as grateful and just as willing to serve and keep the commandments of the Lord and magnify the callings which have been given unto us as were these men in former days who were the sons of God. I wonder if we realise the greatness of our callings—yes, all the elders of this Church—do they realise that they hold the Melchizedek Priesthood? Do they know that through their faithfulness and their obedience, according to the revelations of the Lord, they are entitled to receive all that the Father has—to become the sons of God, joint heirs with our Elder Brother, Jesus Christ, entitled to the exaltations in the celestial kingdom? Do we realise that? We, too, if we do realise it, should be like those of former days, and every man that hath this hope in him, will purify himself even as Christ is pure. Brethren, that we may do so, I pray in the name of Jesus Christ our Lord. Amen.

Dr. Bennion—
To The Youth Of The Church

LIFE IS WITHIN YOU

LAST summer the writer had occasion to spend several nights in a hospital, not as a patient, but to keep a young man suffering from concussion from getting out of bed and injuring himself again. More interesting than this patient, however, was a fellow on the other side of the room who was recovering from injuries sustained in a motor accident. His leg had been pinned under the exhaust pipe of his still running car, with the result that his leg was so severely burned that an amputation above the ankle had been necessary.

Naturally a young man with two legs feels very sympathetic towards

WE DARE YOU!

To battle against the use of tobacco and alcoholic drinks: to fight for the clean life against improper moral attitudes and practices.

Whether on land, on sea, or in the air; whether in the home, office or shop, we dare you to do your part and not be afraid to live and share your ideals.

a young man who has just lost one, and is interested to know how the latter feels in such a predicament. In the course of a conversation which off and on extended through several nights, the patient expressed the surprising fact that he had accepted his fate and had, in his own mind, already adjusted his life to meet the new conditions sensibly.

He was able to accept his loss stoically because of another patient in the same hospital. This man, at the age of twenty-two, had received severe injuries in a railroad accident, which left him paralysed from the waist down. He had stayed in the same hospital, if not in the same room, for fourteen years. How did he feel, and what did he think about life?

In that unhappy condition this man had found himself. He did not despair, but built a new kind of life adapted to his condition and surroundings. Each day he would dress for dinner as one who was invited out to dine.

Each day, in his specially constructed wheel chair, he would make a tour of his floor, visiting the other patients, giving them a cheery word, and fulfilling one of the functions of a physician who made the rounds too. Nurses even confided their "triangular" affairs to him.

FIODOR DOSTOEVSKY

To keep us awake during these nights, we were reading a book entitled "A Treasury of the World's Great Letters." One of the letters in particular interested us. It was written by the young Russian novelist Dostoevsky when he was twenty-eight years old. With five friends he had been sentenced to death by the Czarist regime. While awaiting execution a guard came into the room and announced that they would be sent to Siberia for life imprisonment. This was in 1849. You can imagine what conditions in Siberia were like then.

In a state of mind created by the expectation of death and followed by the thought of being banished for ever to Siberia, he sat down and wrote a farewell letter to a beloved brother. Here are two paragraphs:—

"'Brother! I have not become downhearted or low-spirited. **Life is everywhere life, life in ourselves, not in what is outside us.** There will be people near me, and to be a man among people and remain a man forever, not to be down-hearted nor to fall in whatever misfortunes befall me—this is life; this is the task of life. I have realised this. This idea has entered into

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SAM BRANNAN

Commencing a New Serial Story

By Paul Bailey

SPRAWLED along the south-western coast of North America lies a fabulously rich and favoured strip of summered earth. A land both coveted and lauded in superlatives from the galleon days of Cabrillo down to the latest fulmination of dollar-baiting chambers of commerce in any one of its present rich cities. One basic

Many readers of the "Star" are acquainted with the writings of Paul Bailey. His two previous books, "Type High" and "For This My Glory," found high praise among many Latter-day Saints in England who were fortunate enough to obtain one of the all-too-few copies which war-time restrictions permitted us to have from Zion.

The story which we are serialising in the pages of the "Star" concerns the early Mormon colonisation of California, the epic voyage from New York round Cape Horn, and the life of Sam Brannan, the colourful character who led many of these enterprises.

pride to any true Californian, and a deathless lure to confirmed romantics, is that state's amazing and seemingly inexhaustible font of historic lore. From breech-clothed Indian to Spanish grandee, from swaggering argonaut down to the latest movie premiere, there can be no denying the pulsing glamour of that land.

Books have fattened on the exploits of Kearny, Stockton, and Fremont, and their deeds-of-arms which gave California to the American republic. Exciting are the tales of red-shirted miners who grubbed the earth of the mother lode country in search of wealth. Even to those prosaic but essential folk who turned its rich soil to the husbandry of men, has come a deserved measure of praise. No thinking mortal can fail to acknowledge the beauty, the heroism, the colour of any part of the glorious drama of our great west—least of all Mormons, who were instrumental in writing much of it. In the mutual affairs both of California and the Latter-day Saints, there stand the deepest bonds of sympathetic interest. To that great state, Mormonism acknowledges a peculiar debt of gratitude. And, conversely, the Saints had more fingers in California's historical pie than most people are even remotely aware.

A discerning probe of California lore will reveal how singularly important are the parts which Mormons have played in the drama of the Pacific slope. Our people witnessed the first American flag over Yerba Buena. Our Battalion boys built the first flagpole in Pueblo de Los Angeles and draped it with the Stars and Stripes. Earliest Anglo-Saxon colonisers under the new flag were Mormons. Mormon picks laid bare the gold which plunged a world into the delirious frenzy of 1849. It was the Mormons who changed the ranchos' idle acres to the richest agricultural section in the world. From the day California ceased to be a forgotten province of indolent Mexico and became a part of this nation—in every step of its growth to the present—Latter-day Saints have played distinguished and noble parts.

In return, California has ever been to our people a tolerant friend. No place, outside of Utah, or the cradle of its restoration, does Mormonism hold more sacred in recollection than the broad slopes

of the Pacific. California was first to receive the Mormon expatriates from the eastern expulsion, and was early to provide a welcome haven to those destitute sufferers in the name of religion.

Wherever Latter-day Saints have chosen to sojourn—Utah not excepted—the record of intolerance and open persecution seems to have repeated itself. Apparently only in one spot have Mormons lived and been permitted to work out their peculiar pattern of life unmolested—and that is California. In its relations with Latter-day Saints, no black pages of persecution or violence have ever been written against that land. No betrayal of trust or insidious chicanery have darkened the record. California has always been a friendly refuge.

But the story of Mormonism in California, while of utmost interest and importance, is perhaps the least understood of all the historical phases connected with the rise and growth of the Church in America. The turbulent beginnings in New York, Ohio, Missouri, and Illinois; the epic plains journey to Utah; the Church's march to destiny in the valley of the Great Salt Lake; all these have become a familiar and laudatory part of Mormon heritage. We know them, the world knows them, and we can lift heads proudly and unashamed in the recital of our past. And yet neglected, almost doomed to obscurity, lie some of the brightest pages in our book of remembrance.

On March 7, 1835, one hundred Mormon labourers knelt beside the unfinished walls of the Kirtland Temple, to receive a blessing from the Prophet Joseph Smith in acknowledgment of their unselfish labours in constructing the first house of the Lord in this dispensation. Among those horny-handed toilers was a lad of fourteen, with wavy black hair and brooding eyes. He was young Samuel Brannan, from the nearby town of Painesville, Ohio, and but recently from Saco, Maine.

Two years previously Samuel had come to Ohio with his elder sister, Mary Ann, and her husband. His brother-in-law had taken up a fertile homestead in the booming region fronting the south margin of Lake Erie. Samuel had heard the magnetic voice of Joseph Smith crying tidings of the Restoration in that wilderness. Against many pleadings he had taken up Mormonism.

As was the custom of those who would learn a trade, Samuel was bound out to the town printer of Painesville as an apprentice. But, whenever time allowed, he journeyed the few miles to Kirtland to fling his strong, young muscles into the thrilling task of building the great temple rising in the Prophet's town.

Little did this dark-eyed neophyte, kneeling to a prophet's blessing, realise the exciting page of history he some day would write for his Church on the legendary shores of the Pacific. Little did he know that the destiny of his own acts would bless and bruise the cause to which he now rendered such commendable faith and homage.

In early manhood Samuel Brannan purchased his time as an apprentice, and turned his abilities as journeyman printer to the fulfilment of a restless ambition for travel. At Indianapolis he promoted a newspaper—and failed.

In New Orleans he joined his brother, Thomas, and there commenced publication of a literary weekly. Misfortune stalked him there as well. His weekly collapsed for want of support; Thomas died of yellow fever; and Samuel fled the scene of his double tragedy.

In New York City the wandering printer employed his talents and turned his energies toward the Church. There his practical eyes saw immediate need for a periodical devoted to Mormon interests. William Smith, brother of

the Prophet, then on a mission to the New England states, concurred with Samuel's views, and the two of them travelled through the eastern churches soliciting financial aid for "The Prophet," a folio, to be published in New York.

William Smith, to an unfortunate degree, lacked the stalwart qualities of his brothers, Joseph and Hyrum. Samuel Brannan likewise possessed certain weaknesses of character which, uncurbed, could only lead to disaster. In their tour of New England, both young men were guilty of acts and indiscreet utterances which brought down upon their heads a deserved rebuke from Wilford Woodruff, who at the time was sojourning in New York preparatory to his mission to the British Isles. In several revealing letters Apostle Woodruff specifically made charges to the Council against the two men.

Wilford Woodruff sailed to Europe; William Smith returned to Nauvoo; and Parley P. Pratt arrived in New York. Samuel Brannan's publishing venture at last commenced to bear fruit. Under sponsorship of Apostle Pratt, a press was installed at No. 7, Spruce Street, and soon was issuing "The Prophet."

When, to the jaunty young printer, all things seemed resolved into peace and serenity, from Nauvoo came word that the Prophet and the Patriarch had suffered brutal martyrdom at the hands of a mob. Close on the heels of this tragic disclosure came news that Samuel Brannan and William Smith had been disfellowshipped from the Church.

Smarting under this abrupt fall from grace, Samuel Brannan resolved to answer charges by a personal visit to Nauvoo. On May 23, 1845, he presented himself before the Council with fervid plea for reconsideration. Conscious of his eternal loss, he begged most desperately for a return of his rights and standing as a true Latter-day Saint.

The position of the Twelve at that time was by no means comfortable. Saints were being driven frantic by mob acts, and the worried leaders were faced with the problems of completing the Nauvoo Temple and accomplishing a wholesale evacuation of the Church from Hancock County. In the midst of such worry and travail, they found both the time and heart to temper justice with mercy. With true Christian charity, Samuel Brannan was reinstated to fellowship as an elder in the service of the Church.

With renewal of faith, his talents again were enlisted to the cause. He was to return to New York. In place of "The Prophet," now suspended, he was to establish a new periodical devoted to the interests of the Church and those Saints in the east. The name chosen for this new venture was "The Messenger."

Humbled by his experience, rich in the spirit of his new charge, Samuel Brannan hurried eastward. On July 5 of that year the first issue of "The Messenger" was struck from the press at No. 7, Spruce Street. It was quarto in size, and was jointly edited by Parley P. and Orson Pratt.

With the Church's every overture for appeasement, its every cry for sanctuary and humane consideration turned back upon its head in utter failure, Brigham Young and the Council at last were forced by stark necessity to move the Saints from the borders of the nation. In that unhappy fall and winter of 1845, those apostles on missions were ordered to return and assist in the exodus. And with direct apostolic supervision withdrawn from New York, Samuel Brannan suddenly found himself charged with managerial responsibilities—and face to face with a bitter task. To him was given the charge of evacuating the eastern Saints to California.

(To be continued)

The Latter-Day Saints' "Millennial Star"

THURSDAY, FEBRUARY 18, 1943

EDITORIAL

REMEMBER THE SICK AND THE AFFLICTED

At this time of the year, more than at any other, many letters and messages come to the Mission Headquarters from our members and friends, sick and in pain, asking that we pray for them. We are touched by their faith and their trust in us and in the efficacy of prayer. Night and morning, in song and in prayer, upon our bended knees we supplicate our Heavenly Father on their behalf; our hearts go out to them; we share their anxiety and understand their conditions, for most of us have likewise been through the days and nights of sickness and pain.

Latter-day Saints the world over are a great family of the sons and daughters of God bound together by the ties of faith, love, affection, and by the sacred covenants of the Gospel; therefore, we are mindful of their conditions. Our Heavenly Father shows mercy to His children who seek Him in faith, and we are comforted in the knowledge that our prayers do not ascend in vain.

A week ago a faithful young sister wrote to say she had to go in for another and very serious operation. We know her for her meekness of spirit, diligence in the service of the Lord and patience in sorrow. In her letter there was revealed a ray of hope that she would not have to give her all under the surgeon's knife, if only we would pray for her. Today we received the news we were anxiously waiting for. Feeble and hardly able to speak after her operation to those who stood by her bedside, she managed to pencil a note: "The doctor found it was not necessary. . . . I shall be whole and sound again soon."

"He that hath faith in me to be healed, and is not appointed unto death, shall be healed."—Doc. and Cov. 42:48.

Recently we were very much distressed by the news that one of our American brethren, a pilot, was reported missing. We fasted and prayed for his safety. But our Heavenly Father had called him 'home.' We knew it at the end of our day of fasting: the boy's spirit was felt to be present, to be near us, and we decided to hold a memorial service for him on the following Sunday. For official reasons it was held later on.

"It is appointed unto men once to die."—Heb. 9:27. Death is a necessary change toward immortality. One of the ancient prophets of the Book of Mormon says: "Death hath passed upon all men, to fulfill the merciful plan of the great Creator."—2 Nephi, 9:6.

Our faith to be healed is not always strong, but we have the knowledge of the Gospel as well as the courage to endure and the conviction to know that the power of the Priesthood conferred today upon the Elders of the Church will sustain us and bring us back to life.

Counsel is given by the Lord that the sick shall be nourished with all tenderness, with herbs and mild food. Strong drugs and medicines are not recommended. It is wisdom to take herbal remedies and observe very carefully and intelligently the things that we take while in sickness.

4,000 CHILDREN FOR PALESTINE

Bulgaria has agreed to allow 4,000 Jewish refugee children, accompanied by 500 adults, to

leave the country for Palestine, Oliver Stanley, Colonial Secretary, told the Commons. (Daily Mail, Feb. 4.)

England is prophetically fulfilling the eternal purposes of God. This country has always been a refuge for the oppressed, downtrodden and persecuted peoples of the world. We are confident in the knowledge that the prophecy of Apostle Orson Hyde of our Church, uttered on the Mount of Olives in the land of Jerusalem when he dedicated that land, October 24, 1841, for the return of the Jews, is being gradually fulfilled to the letter.

We are looking forward to the conclusion of the present hostilities when a greater effort will be made by the Government of this country through the influence of many Christian Churches to help rescue and gather together the remnant of the House of Judah and place them in their promised land.

CHURCH BROADCASTS

For over 13 years the regular weekly nation-wide broadcasts of choral and organ music and brief spoken comments have been sent forth from the "tops of the mountains" where the Church is established today in all its power and glory, to the peoples of the Western Hemisphere.

The broadcasts originated with the Church station K.S.L., Salt Lake City. Through the courtesies and facilities of the Columbia Broadcasting System coast-to-coast network, the Church has been the means of spreading the glad tidings of the Restored Gospel. The Second Coming of Christ and the Millennium are almost on our doorstep. Before these great events come to pass the radio will play a very important part in converting the nations of the world to the ways of the Lord.

We have endeavoured on many occasions to obtain permission from the British Broadcasting Corporation to present our programmes for the benefit of the people of this land. So far, we have not been successful. There is a certain amount of prejudice and unwillingness on the part of the Church Committee to allow us a few minutes "on the air" in common with other denominations. However, we feel that the day will come when our fellow Christians will appreciate the truth of the Gospel which we are anxious to give freely to the peoples of this land. We shall have our opportunity.

We note with joy and gratitude the "change of heart" of this nation towards Mormonism. The old prejudices and false expressions about the Church of Jesus Christ and the character of the Latter-day Saints are no longer the objective of sensational writers. A new group of people—doctors, lawyers, philosophers, travellers and educators—are interesting themselves in the claims of the Prophet Joseph Smith. Many scientific bodies add his name and his pronouncements to their scientific deductions and statements. The solution of economic problems of unemployment among Latter-day Saints has given the Government of the United States some vision as to what can be done not only for the people of the Church but for the peoples of all lands under the theocratic Government re-established for the last time upon the earth and represented within the programme of this Church.

The truth must be accepted in the end. We feel there is going to come very shortly an evidence of great interest in our Church among the people of the great British nation in this land and in the colonies. For that day we are preparing. Our branches are increasing in number, our missionaries and Priesthood are being trained to disseminate intelligently the truth as we have received it from the Eternal God Almighty through His prophets of the Latter-days. —A. K. A.

of faithfulness should be exacted.

Another thing, we all hold the Melchizedek Priesthood. In this we are on common ground; and in receiving this Priesthood on the same principle we have entered into a solemn oath and covenant with God our Father that we will magnify that Priesthood, and He with us, that all He has shall be given unto us. Most of these brethren hold offices that grow out of the Priesthood, and in order to magnify the Priesthood we will have to magnify these offices which we hold.

We have had the privilege and many of us have accepted the privilege of going to the temple and receiving the holy endowments, and there we are told that they are to prepare us to enter into the celestial kingdom and to receive an exaltation therein. But we have to enter into covenants of faithfulness; and any man who desires to be faithful and intends to be faithful in keeping the commandments of God will not be afraid to make covenants of faithfulness. Now be it known that a man cannot go to the temple to receive those endowments until he has received the Melchizedek Priesthood and that makes the receiving of the Melchizedek Priesthood a condition of salvation, to every male member of the Church. We have had the privilege, many of us, of going to the temple, having first received the Melchizedek Priesthood, and receive certain sealing ordinances there, entering into the new and everlasting covenant of marriage, and it is in that covenant that the greatest blessings that our Father has to give to us are given. Those who have attained those higher blessings, that is husband and wife sealed for time and eternity, they are to have an offspring, an eternal increase. It is unthinkable that that condition could be obtained outside of the marriage relations that the Lord hath ordained. Priesthood is necessary in order to receive those blessings. We ought then, brethren, to appreciate this Priesthood which God has permitted us to hold and keep all the covenants we have entered into with the Lord, and be prepared for that which we hope to receive when we have finished this brief period upon this earth. May God help us to this end, I pray, in the name of Jesus Christ. Amen.

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On the 23rd of this month, Elder George F. Richards, of the Council of the Twelve, celebrates his 82nd birthday. May the Lord bless him with continued health to fulfill his sacred responsibilities.

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Missionary Movements

TRANSFERS.

Elder Lawrence T. Moore was transferred from the Scottish to the Birmingham District on February 6th, 1943.

Sisters Marion Patterson and Martha Smith were transferred from the Liverpool to the Manchester District on February 15th, 1943.

RELEASES

Sister Dorothea Violet Waters Ward was honourably released on February 14th, 1943. She has fulfilled a six months' mission labouring in the Sheffield District, and now returns to her home in Birmingham.

Elder Harold G. Thomas was honourably released on February 15th, 1943. He has completed a six months' mission, five of which were spent in the Scottish District doing very fine work.

CHILDREN'S STORY—

The Prophet's Youthful Courage

By His Mother Lucy Mack Smith

(This is a story of a terrible illness which the Prophet Joseph Smith suffered when he was a child six years of age.)

JOSEPH, our third son, having recovered from typhus fever after something like two weeks illness, one day screamed out with pain in his shoulder, and appeared to be in such agony that we immediately sent for a doctor. After examining the patient he gave his opinion that the pain was caused by a sprain, but Joseph said this could not be so, as he had received no injury in any way whatever, but that it had just come on very suddenly.

Despite what Joseph said however, the doctor insisted that it must be a sprain, and consequently

rubbed into his shoulder some bone liniment, which was of no advantage to him.

After two weeks of extreme suffering the physician decided to make a closer examination, and upon doing so he found that a large fever sore had gathered just below the shoulder. He immediately lanced it and withdrew fully a quart of matter.

As soon as the sore had discharged itself, the pain shot like lightning (using his own terms) down his side into the marrow of the bone of his leg, and soon became very severe. My poor boy, at this, was almost in despair, and he cried "Oh father! the pain is terrible, how can I bear it!"

His leg soon began to swell, and for the space of two weeks he continued to suffer. During this period I carried him much of the time in my arms to ease his suffering, and in consequence of this I was taken very ill myself.

Hyrum, his brother, was a remarkable boy for his tenderness and sympathy, and decided that he might take my place. As he was a trusty boy, we let him do so, and for a considerable length of time he sat beside Joseph, almost day and night, holding the affected part of the leg in his hands, pressing it to relieve the pain.

At the end of three weeks, we decided to send again for the surgeon. When he came he made a cut eight inches long on the front of the leg between the knee and the ankle. This relieved the pain considerably, but directly the wound began to heal the pain became as violent as ever.

The surgeon was called again and enlarged the wound further, cutting right down to the bone, but on healing the second time it began to swell again, and the swelling continued so terribly that we decided to call a council of surgeons, who decided that amputation was the only remedy.

Soon after coming to this conclusion they rode up to the door. After inviting them into a room, I said to them, "Gentlemen, what can you do to save my son's leg?" They answered, "We can do nothing. We have cut it to the bone, and it is so affected that an amputation is absolutely necessary to save the leg."

This was a terrible shock to me. I appealed to the principal surgeon, saying, "Dr. Stone, can you not make another trial? Can't you by cutting around the bone take out the diseased part and perhaps that which is sound will heal over. You must not take off his leg until you make one more attempt. I will not let you enter his room until you promise me this."

The principal surgeon, after a moment's conversation , ordered cords to be brought to bind Joseph fast to the bedstead, but Joseph objected to this, saying, "No, doctor, I will not be bound, for I can bear the operation much better if I have my liberty." "Then," said Dr. Stone, "will you take some brandy?" "No," said Joseph, "not one drop." "Will you take some wine?" rejoined the doctor. "You must take something, or you can never endure the severe operation we are going to make."

"No," exclaimed Joseph, "I will not touch one particle of liquor, neither will I be tied down; but I will tell you what I will do—I will have my father sit on the bed and hold me in his arms." Looking at me, he said, "Mother, I want you to leave the room, for I know you cannot bear me to suffer so; father can stand it, but you have carried me so much and watched over me so long that you are almost worn out." Then looking up into my face, he continued, "Now mother, promise me that you will not stay. The Lord will help me, and I shall get through with it." I consented to do this, and laying a number of folded sheets under his leg, I retired several hundred yards from the house, in order to be out of hearing.

The surgeons commenced operating by boring into the bone of the leg, first on one side and then on the other, then breaking off the affected part with a pair of forceps they thus took away large pieces of bone. When they broke off the first piece, Joseph cried out so loudly that I coul not help running back to the house, but on entering the room, he cried out, "Oh, mother, go back; I do not want you to come in—I will try to tough it out if you go away."

When the third piece was taken away, I burst into the room again. Oh, what a spectacle for a mother's eye! the blood still gushing from the torn wound and the bed literally covered with blood. Joseph was as pale as a corpse, and large drops of sweat were running down his face, while upon every feature was depicted utmost agony. I was immediately forced from the room, and was not permitted to re-enter until the operation was completed, and Joseph was put upon a clean bed and all appearance of blood removed.

Joseph commenced getting better from this time onward, until he became a strong and healthy boy, and later went to his Uncle Jesse Smith's home at Salem, so that the sea breezes would completely restore him to health.

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PERSONALS

ROBINSON — WOODHEAD — The engagement of Elder Wilford J. Robinson of the Nottingham Branch and Sister Ivy Woodhead of the Rochdale Branch was announced on Saturday, January 30th, 1943. at Sister Woodhead's Coming-of-Age Party. One hundred relatives and friends were entertained to tea and dancing in the Rochdale Branch Chapel.

GLANVILLE—The daughter of Sister Doreen Rayner Glanville of the Brighton Branch, born October 6th, 1942, was blessed on January 24th, 1943, by Elder Edmund W. Wheatley, and given the names Sylvia Ellen.

MITCHELL—A daughter to Brother and Sister William E. Mitchell of the Brighton Branch on December 29th, 1942. The child was blessed on January 17th, 1943, by her father, and given the names of Dawn Faith Rudd.

British Mission
Relief Society Board,
149, Nightingale Lane,
London, S.W.12, England.

Office of the General Board,
28, Bishop's Building,
Salt Lake City, Utah.

Dear Sisters:

I am writing to express to you my appreciation, and the appreciation of the General Board, for the lovely Relief Society centennial edition of the "Star." It was most generous for the editor to give you all the space he did and to make the issue up in gold and white, and it was wonderful that you were able to fill it up so attractively and interestingly.

It was a joy to me to see the dear faces of the Board members. How well I remember those intimate little meetings we used to hold in the mission home with Sister Cannon and Sister Brown. I long to be with you all again, to shake your hands and to feel the warmth of your spirits. The pictures were splendid. You all looked as though you were ready to speak to me. It was really like a visit home to see you all, to receive your greetings, read your editorial, and to read the excellent history of the British Mission Relief Society, by Sister McCormick, the prize story by Sister Bailey, as well as the article by President Anastasiou. And then those lovely messages from the districts, from Sisters Bickerstaff, Fyffe, Laycock (Sheffield), Coleby, Dunn, Kelsh, Walker, and Laycock, of Leeds! I remember with the greatest pleasure my visits to the various districts and the lovely hospitality of these dear sisters. Especially do I remember the interesting weekly meetings I attended in London, both north and south, with Sisters Hawkes and Bickerstaff in charge. Those were indeed happy and interesting days for all of us. I am sure there are no more faithful Relief Society women anywhere than those in the British Mission.

We were greatly disappointed to give up our lovely centennial celebration which we had planned, to be held in the Salt Lake Tabernacle in connection with our April conference, and also to give up our conference as well, but excellent celebrations were held in the wards and branches everywhere, and, in all probability, more of the members attended these than could have attended a great central observance.

With deep appreciation of my friendship and association with you, and with love and good wishes and prayers for your safety, I am,

Sincerely and affectionately yours,
(Mrs.) AMY BROWN LYMAN,
General President.

The above letter from Sister Lyman arrived in May last year, but was unfortunately overlooked. We print it now because of its interest to our Relief Society readers.—Ed.

District Activities

Birmingham

On January 29th, 1943, Handsworth Branch held their M.I.A. Green and Gold Dance. Brother Alvin W. Thomas (Branch M.I.A. President) was in charge of the dancing, which was enjoyed by about fifty people. Sisters Beatrice Horner and Violet Thomas prepared refreshments.

During the interval those present were addressed by Sister Lois Collins (District Y.W.M.I.A. Supervisor) and Bro. Alvin Thomas.

The electrical amplifying gear was operated by Bros. A. J. Fisher and M. W. Dunn.

Handsworth Branch Sunday School party was held on January 9th, 1943, at Rookery Road Schools. A splendid tea was prepared for the children by the Relief Society. Games under the direction of Brother Basil H. Dunn were enjoyed by all, and later District Sunday School Supervisor Clarence G. Linnet presented the children with gifts. In recognition of his thirty-three years' service as branch organist, Brother Walter S. Boyd was presented with a gift by Branch President George R. Grundy.

There were approximately fifty persons present.

London

Sister Kathleen May Cross was baptised by President Thomas Harris at Cadover Bridge, Devon, on July 18th, 1942. She was confirmed the following day by Elder Reginald S. Mavin.

Nottingham

A successful Sunday School party was held in the Derby Branch on Saturday, January 16th, 1943. A splendid tea was served in spite of rationing difficulties. Prizes for attendance were presented to Sunday School children. Clifford and Theresa Tanti, members of the Sunday School, entertained with piano accordian and also played for community singing and dancing which was enjoyed by young and old. Party games completed a very enjoyable evening.

Norwich

Report of the Norwich District Priesthood Convocation held January 23rd and 24th in the Lowestoft Chapel.

On Saturday, the 23rd. at 2.30 p.m., Mission President A. K. Anastasiou met with the District Presidency to discuss their problems and difficulties. Helpful advice was given by President Anastasiou, and an excellent spirit prevailed.

The Sunday morning session convened at 9.30 a.m., with District President Frank M. Coleby conducting. In his report on the activities of the Norwich District priesthood, President Coleby said that the whole burden of work rested upon the few willing older men, as all the younger ones were in the Forces. Despite this condition, however, the district remained in good condition.

President Anastasiou, in his remarks, stressed the relation of priesthood activities to Church growth.

The afternoon session commenced at 3.0 p.m., and was conducted by Alfred F. Woodhouse, second counsellor in the District Presidency. Brother Cole gave a detailed report on the activities of District Home Missionaries. He said commendable work had been done, and he hoped this year would see an even better effort.

An appeal by Elder Woodhouse for Home Missionaries was answered by Sisters Marjorie Frazer, Elsie Shailer and Lily Poppy of Norwich, and Bessie Maria Coleby of Lowestoft, who were set apart by Presidents Anastasiou and Coleby. Finally, President Anastasiou gave an inspiring address on "The Divinity of the Church of Jesus Christ of Latter-day Saints."

There were fifty-two members and friends present.

On Thursday, January 14th, 1943, the Lowestoft Branch held its Sunday School Christmas Party. Twenty-eight sat down to a well-covered tea table, and afterwards enjoyed games. During the evening Sunday School Supt. Wm. Henry Daniels distributed prizes to the Sunday School scholars for attendance. After the children had finished their festivities, the Branch Presidency sponsored a Branch Social, and forty people were in attendance.

Sheffield

On Saturday, January 30th, 1943, the District Union Meeting was held in the Sheffield Branch Chapel. Proceedings commenced at 4.30 p.m. under the direction of District President George H. Bailey. After District activities and problems had been discussed, the congregation separated for class discussion. The priesthood group under the direction of Brother J. Quinney of Rawmarsh studying "Priesthood and

Church Government," and the women under Sister Winifred Bailey taking the subject of the "Coming of Mankind."

A social followed under the direction of Brother H. Bailey. Taking part were Brother and Sister Geo. Laycock, Sisters Mollie Smith, Olive Snow and Vera Tracy, and the Sheffield Branch Home Missionary Choir. Twenty-eight people were present.

Home Missionaries of the Sheffield District held a cottage meeting at the home of Brother and Sister F. M. Bailey. A lantern lecture entitled "The King of Kings" was presented by Sister W. Bailey and G. H. Bailey Jnr., and talks were given by Sisters R. Hardy and Vera Lacy. A good spirit was enjoyed by the eighteen people present.

★

DEATH

SPEIGHT—Brother Harry H. Speight, of the Burnley Branch, passed away on Wednesday, January 27th, aged eighteen years. A memorial service was held on Sunday, January 31st. The speakers were Branch President J. E. Owens and Elder W. Duckworth.

★

DR. BENNION—TO THE YOUTH OF THE CHURCH

(Continued from page 100)

my flesh and blood.

Yes, it's true. The head which was creating, living with the highest life of art, which had realised and grown used to the highest needs of the spirit, that head has already been cut off from my shoulders. There remain the memory and the images but not yet incarnated. They will lacerate me, it is true, but there remains in me my heart and the same flesh and blood which can also love, and suffer, and remember, and this, after all, is life. **On voit le soleil.** (One sees the sun.) Now goodbye brother! Don't grieve for me!"

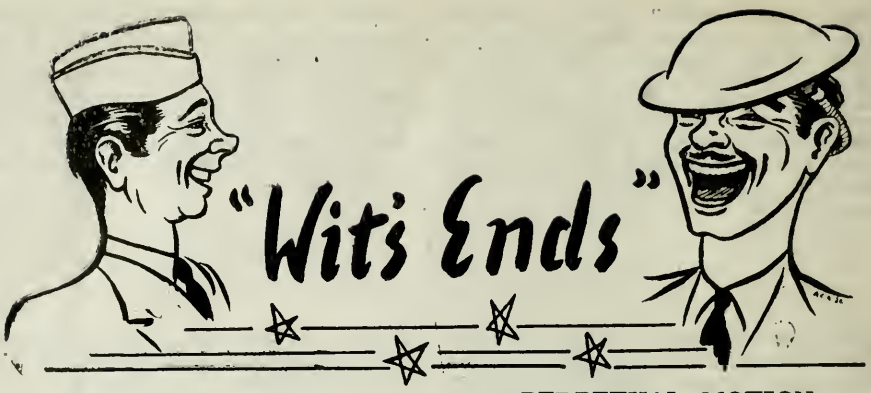
In these hopeless circumstances, Dostoevsky could write thus because he had made a great discovery, that "Life is everywhere life, life in ourselves, not in what is outside ourselves." Likewise, our friends in the hospital, robbed of their chance to enjoy many of the things in the world about them, had made new and happy discoveries about the world within them.

The human spirit has a marvellous capacity for adjusting itself to the most difficult circumstances in life. One of my doctor friends with his wife and child were all taken seriously ill at the same time. After the experience he was asked to describe his feelings. He said, "We realised how unimportant were a lot of things that we were doing and seeking." He too, had learned that life is within us.

NORMAL PEOPLE

Those of us who are not in Siberia; who have uninjured spines and both legs, are often less happy, contented and secure than our friends mentioned above. Free to move about in good health, we get lost in the maze of life or get tangled up in its meshwork. We beat our heads against the world like a fly against a screen, or like a moth driving its head against a lamp in the night. We are confused by the things we want and can't have, by the varied opinions of friends and acquaintances, and by our hopes and plans for the future.

We think life is outside us. We depend too much upon external circumstances. We place our happiness and satisfaction with life at the mercy of people and circumstances measurably beyond our control. BUT LIFE IS WITHIN US!



PROBLEM SOLVED

Bride: "I have a confession to make, dear; I can't cook."

Groom: "Don't let that worry you. I am an artist; there won't be anything to cook."

★

BRANCH PRESIDENTS BEWARE

"Look whut de good Lawd is done for you all," exhorted the negro preacher. "You ought to give a tenth of all you gets."

"Amen," shouted a perspiring brother, catching the spirit of the occasion," but a tenth ain't enough. Ah say le's raise it to a twentieth."

★

SWEET ANSWER

"Why did the cities of the Promised Land have walls around them?" asked the teacher.

Johnny's hand shot up. "Please miss, to prevent the milk and honey running out."

★

SINCERE DESIRE

"Father, dear," said the twenty-year-old daughter, "do you think it sinful to envy other people?"

"Very sinful, my dear."

"Then I must have a fur like Kitty's."

★

LADY-KILLER

"I wouldn't marry you," she said scornfully, "if you were the only man in the world."

"No, you wouldn't," he answered. "You'd get trampled to death in the rush.

PERPETUAL MOTION

The teacher was exasperated at the inattention of her class. The lesson had been on machines, and Edison's inventions had been mentioned. "Now then," asked the teacher impatiently, "from what was the first talking machine made?" After a lengthy silence a voice from the back replied, "Please miss, a rib."

☆

SUFFERING CATS

Four-year old Bobby was stroking his cat before the fire in perfect content. The cat, also happy, began to purr loudly. Bobby gazed at her askance for awhile, then suddenly seized her by the tail and dragged her roughly away from the hearth. His mother interposed:

"You must not hurt your kitty, Bobby."

"I'm not," said Bobby protestingly, "but I've got to get her away from the fire. She's beginning to boil."

★

LEARNT HIS LESSON

Said Daphne, "George was quite well off before he married, wasn't he?"

"Yes," answered Mabel, "but he didn't realise it."

★

SHEAR INTELLIGENCE

The new clerk was fresh from the country. When they told him to file a bundle of letters, he said, "Wouldn't it be easier to trim them with the scissors?"

The Prophet Joseph Smith

A SLEEPING CHRISTIANITY

I think that it is high time for a Christian world to wake out of sleep, and cry mightily to that God, day and night, whose anger we have justly incurred. Are not these things a sufficient stimulant to arouse the faculties, and call forth the energies of every man, woman or child that possesses feelings of sympathy for their fellows, or that is in any degree endeared to the budding cause of our glorious Lord? I leave an intelligent community to answer this important question, with confession, that this is what has caused me to overlook my own inability, and expose my weakness to a learned world; but, trusting in that God who has said that these things are hid from the wise and prudent and revealed unto babes, I step forth into the field to tell you what the Lord is doing, and what you must do, to enjoy the smiles of your Saviour in these last days.

THE EARTH DEFILED

The plain fact is this, the power of God begins to fall upon the nations, and the light of the latter-day glory begins to break forth through the dark atmosphere of sectarian wickedness, and their iniquity rolls up into view, and the nations of the Gentiles are like the waves of the sea, casting up mire and dirt, or all in commotion, and they are hastily preparing to act the part allotted them, when the Lord rebukes the nations, when He shall rule them with a rod of iron, and break them in pieces like a potter's vessel. The Lord declared to His servants, some eighteen months since, that He was then withdrawing His Spirit from the earth; and we can see that such is the fact, for not only the churches are dwindling away, but there are no conversions, or but very few: and this is not all, the governments of the earth are thrown into confusion and division; and Destruction, to the eye of the spiritual beholder, seems to be written by the finger of an invisible hand, in large capitals, upon almost everything we behold.

What Others Say

About The "Mormons"

Second Decade (continued)

J. W. GUNNISON—Lieutenant, United States Army. Assisting Captain Howard Stansbury in survey of the Great Salt Lake region.

"We found them (in 1849) organised into a State, with all the order of legislative, judicial, and executive offices regularly filled, under a constitution eminently republican in sentiment, and tolerant in religion; and though the authority of Congress has not yet sanctioned this form of government, presented and petitioned for, they proceed quietly with all the routine of an organised self-governing people, under the title of a Territory—being satisfied to abide their time when they shall be deemed fit to take a sovereign position. . . . They lay and collect taxes, raise and equip troops for protection, in full sovereignty, on the soil they helped to conquer first and subdue to use afterward." (The Mormons or Latter-day Saints, page 23.)

Third Decade: 1850-1860

WILLIAM CHANDLESS—Traveller, Author.

"The Mormons are not a licentious people. I do not, of course, mean to say there is no immorality; one or two houses even have a reputation such as we call 'bad,' but their frequenters are in main Gentiles, and the subject is not much more than whispered, and then with a glance to leeward: anything like systematised or public prostitution would not be tolerated for a moment. A liquor law, enforced pretty strictly, compels sobriety: which virtue is, therefore, no subject for praise. Swearing, at least blasphemous swearing, in the public streets is prohibited under pain of a five-dollars fine for each offence; the fine is scarcely ever imposed, but violation of the law is uncommon, and very rarely in public or private do you hear an oath. . . .

"Taking the people all round, I consider them as moral, industrious, fair-dealing, and hospitable a set, as one is apt to fall in with." (A Visit to Salt Lake, page 194.)

The Ludo Press, 373 Earlsfield Road, London, S.W.18.